



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

test the correctness of Eusebius' statements. A hypothesis which must be supported by such assumptions can hardly be regarded as tenable.—ORELLO CONE.

Die Kirche Jerusalems vom Jahre 70-130. Von Dr. A. Schlatter. (= "Beiträge zur Förderung christlicher Theologie," II, 3a.) (Gütersloh : C. Bertelsmann ; pp. 98 ; M. 1.60.) This pamphlet makes a satisfactory contribution to the history of the apostolic age, in that it brings together in a series of brief essays nearly, if not quite, all the material at one's disposal concerning the church at Jerusalem from the time of Titus to that of Bar Cochbar. The author makes clear the existence, during these years, of Christians outside of Jerusalem, as at Capernaum and other Galilean cities, and discusses critically the evidence bearing upon Symeon, the son of Klopas, bishop of Jerusalem, according to Hegesippus. Other chapters deal with Jude, Mattathias of Jerusalem, John of Jerusalem, Ariston of Pella. As important as any is his treatment of the canon of the Jewish Christian church. It is impossible to discuss this matter as fully as it deserves, but the following positions of the author deserve attention : The Palestinian church used freely the contemporaneous Jewish literature ; the gospels were the standard of doctrine, especially Matthew and Luke ; other evangelical literature was used, notably the Gospel according to the Hebrews. Because of the evidence adduced to support these views the pamphlet deserves careful consideration.—*La Pensée de Jésus sur le Royaume de Dieu*, d'après les évangiles synoptiques, avec un appendice sur la question du "Fils de l'homme." Par Frédéric Krop. (Paris : Librairie Fischbacher, Société anonyme, 1897 ; pp. 146 ; fr. 3.) Taken altogether, this volume is the most satisfactory summary of discussion upon the important theme of which it treats that has appeared within the last few years. It is marked by broad scholarship and sanity in judgment. And this can be said wholly irrespective of the question whether or not one can agree with each one of the positions taken by the author.—SHAILER MATHEWS.

Saint Jean Chrysostome (Antioche). Par l'Abbé G. Marchal. (Paris : Poussielgue, 1898 ; pp. viii + 232 ; fr. 2.50.) This account of the Antiochian period of Chrysostom's life aims to verify the well-known facts by reproducing the environment. It succeeds in this admirably, thanks to a charming style, added to no mean scholarship. It is manifestly written from the sources, and is more free from historical errors than from typographical ones.—ERNEST C. RICHARDSON.